# ANSWER

To a Scandalous

# LETTER

Lately Printed and Subscribed

By PETER WELSH, Procurator for The Sec. and Reg. Popish Priests of *Ireland*.

INTITULED,

[*A Letter desiring a just and merciful Regard of the Roman Catholicks of* Ireland, *given about the end of* Octob. 1660. *to the then Marquess, now Duke of* Ormond, *and the second time Lord Lieutenant of that Kingdom.*]

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By the Right Honourable

## The EARL of ORRERY,

One of the Lords Justices of the Kingdom of *Ireland*, and L. President of the Province of *Munster*, &c.

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Being a full discovery of the treachery of the Irish Rebels since the beginning of the Rebellion there, necessary to be considered by all Adventurers and other persons estated in that Kingdom.

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*A Letter desiring a just and merciful regard of the Roman Catholicks of* Ireland, *given about the end of* October 1660 *to the then Marquess, now Duke of* Ormond, *and the second time Lord Lieutenant of that Kingdom.*

SInce I had the honour of speaking last to your Excellence, I reflected, (by occasion of several Discourses had this week with Persons of quality) on the dayly encrease of the Fears and Jealousies of my Country-men: Which is the reason, That instead of waiting on you this morning about private Concernments, (as I intended) I chose rather out of my unalterable affection to your self, to give first this paper, and therein my thoughts and my desires relating to the publick, that is, to your self, and to his Majesty, and his Kingdom of *Ireland*.

My Lord, I thought fit to tell you, That considering the General fear seiz'd already almost on all the Nobility, Gentry, and others here of that Nation, and reflecting on the vast difference betwixt my own beliefe and theirs, it seems to me, I behold (in us particularly, who have for so many years so much relyed on your word and vertue) somewhat fulfilled, not unlike the mysterious extinction of all the Lights to one in the Ceremony of *Tenebræ* in holy week. For, my Lord, I observe in the generality of the Catholicks of *Ireland* here, even (I say) of those who have been so long as well your constant believers as your passionate sticklers, a dimness and darkness seizing their judgments; even your fastest friends heretofore, loosing at present their faith of your future appearance for them, and hopes of their delivery by you at any time evermore: Some through ignorance of State affairs, and intrigues obstructing as yet: others through inconsideration of those wayes you take much wiser, though slower, than folly and rashness could chalk out: and some out of prejudice or an evil passion, which blinds them and makes them abuse the timorousness and credulity of all they can, to lessen your esteem and your dependencies, all they are able.

My Lord, these are thoughts, which more and more trouble me dayly: becaus I have dayly new occasions to reflect on them. And therefore would no longer but give them your Excellence, even in this method and in writing, that they might take the deeper impression, as very much concerning you, since your own welfare, and the Kings and the peoples (in my judgment) very much depends on a good esteem of so great a Minister, as your great deserts have made you.

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But withall, My Lord, I will give your excellence my moſt earneſt, and moſt humble deſires that you delay no longer than ſhall be neceſſary, to clear theſe clouds of darkneſs: and clear them in this preſent conjuncture, by an effectual demonſtration of that juſtice and favour you intended the Catholicks of *Ireland*, in your Articles of 48. when they ſo freely put themſelves and their power into your hands. I am not ignorant that ſome have after tranſgreſſed in a high nature. But you know, my Lord, there are many thouſands of Proteſtants in the three Kingdomes, who have been far more hainouſly criminal, both againſt his Majeſty and againſt his Father, of bleſſed Memory, and who have contributed, or intended as little for bringing home his Majeſty, as the moſt wickedly principled of the Roman Confederates of *Ireland*. And we all know (my Lord) that all the Proteſtants are not only pardoned (except a very few of the moſt immediate Regicides (but equalled in all capacities with his Majeſties moſt faithful and approved ſubjects. Yet if theſe unfortunate Catholick tranſgreſſors muſt be alone, in this general *Jubile* of the three Nations, held unworthy to rejoyce in the Kings reſtauration; if they alone, beſides their moſt grievous and moſt unparallel'd ſufferings under tyranny theſe eight or nine years paſt, muſt anew ſuffer, and yet a more heavy judgment, under the moſt clement Prince on earth; if they alone muſt experience all the rigour of his Lawes and judicatures for their offences after the peace of 48. (which offences however criminal were not bloudy) your Excellence may be nevertheleſs pleaſed to conſider the Tranſplantation cannot be continued on any ſuch account, nor on any other which may ſtand either with thoſe Articles, or with the equity of the Lawes, and much leſſe with the juſtice of a Prince whom God hath reſtored to redeem the oppreſſed from the yoak of tyranny, *to lead captivity captive, and give gifts to men.* And your Excellence may be further pleaſed to conſider that the Corporations generally cannot be excluded on this account, nor on any other may ſtand with his Majeſties gracious conceſſions in theſe Articles. Neither do I think there can be any reaſons of State may accord with the dictates of a good conſcience to exclude them. I confeſs, my Lord, the undutifulneſs of ſome, two or three peradventure deſerved puniſhment, and *Limerick* a ſevere one. But this, my Lord, is long ſince inflicted by the hands of God and man. The plague and famine, the ſword and gibbet, even by the power of tyrants deſtroyed them, and reveng'd your quarrel; though, I am ſure, you are more divinely principled than to mind your own revenge on any. Beſides, my Lord, your Excellence knowes there have been very many faithful ſubjects in theſe towns, even in the moſt criminal of them.

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My Lord, you are more juſt than to involve the juſt in the puniſhment of the wicked. God, himſelf, whoſe power cannot be limited by Laws, would not puniſh the juſt, not even when he was moſt incenſed by the moſt criminal Cities that ever ſtood on earth. He aſſured the prophet *Jeremy*, that could he find one juſt man in all *Jeruſalem* (when moſt ſinful and reprobate, and by his revenging juſtice deſign'd for a gene-

neral deſolation) he would ſingle out that man from the wicked and ve him (for ſo our tranſlation reads) nay, for his ſake be merciful to he whole City (if your Tranſlation be right.) When the crying ſins f *Sodom* and *Gomorrah* forc'd open the flood-gates of heaven to power own thoſe prodigious flames of fire and brimſtone, we read in *Geneſis* et would not the juſtice of God permit execution, before he had put a place of ſafety one juſt man that was found in *Sodom*. And, which yet more obſervable, was further pleaſed to aſſure *Abraham*, that he as ſo far from intending to involve the juſt in the deſtruction of the icked, that if in theſe great places deſign'd for ſo great vengeance, he uld find but even ten juſt men, he would for their ſake pardon all e reſt, that is, not *Sodom* alone, but the five Cities, and the whole ntapolitane region annexed. My Lord, our gracious King hath in itation of this mercy of God, pardon'd for ſome juſt mens ſake all e Proteſtant Cities of his Dominions. And will he not pardon the ſerable remainders of one poor Catholick Town? or two? or three moſt? if perhaps there be ſo many that have any way offended. I am re, what ever their offence hath been, it hath been theſe many years ſt ſufficiently puniſh'd: and hath been, even of the moſt criminal, omparably leſs than what may be charged on moſt of all his Majeſties oteſtant Cities. And I am ſure there have been in the very worſt of em, and in the moſt diſobedient more than fifty (the greateſt number raham propoſed for mercy to *Sodom*) juſt men (I ſay) to his Majeſty, your Excellence; then which you take no further cognizance of lice in this particular. And what beſides may render them unfit ob- s of the general mercy, if not perhaps their Religion? Which never- leſs, being ſo Chriſtian, and allowed by Articles, can be no exceptio. Yet if notwithſtanding all this, the few and miſerable Survivours d Heirs of the dead in the general deſolation, muſt ſuffer again, and der his royal juſtice: I beſeech you (my Lord) Let not the Tables *Sylla* and *Marius*, let not their general proſcriptions or confiſcations renewed on this occaſion, or affixed in the Courts and Judicatures the Britiſh Monarchy. Let not theſe bright dayes of univerſal joy, rendred to the Iriſh Catholicks alone dark, ſad, and diſmal. Nor theſe dayes be infamouſly memorable to poſterity for a diſtinction unequal. Even the greateſt and worſt of Delinquents, amongſt the holicks of *Ireland*, even of thoſe very Corporations or Cities, that e been moſt refractory, were ſo far from being Regicides, or any inclined unto them, (and only ſuch, and but very few of ſuch, be- ſe only ſome of the moſt immediate actors, have been hitherto ught fit to be excluded a ſhare in this joy) that they have fought a- ſt them even to deſpair: and fought againſt them when *England* and *land*, and the Proteſtants of *Ireland*, wholly deſerted the Royal ſe: and fought againſt them as well in defence of his Majeſties rights nder the title of his Subjects; till at laſt by long ſeiges, and multi- les overpowred, and through Gods unſearchable Judgments, and ir deſertion by friends abroad, and home diviſions they loſt them- es and their Country.

Nevertheleſs, my Lord, far be it from my thoughts to deſire the ob- ſtion of any lawfull and honeſt courſe may be juſtly taken to ſe- cure

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cure the peace of that Country from rational dangers: if any such can be in our dayes from the Catholick Natives. What I humbly beg is, That if these Catholicks must be alwayes so unfortunate as to be thought unworthy His Majesties Graces and Favours to Protestants that fought against him, when they fought for him, or of such as he vouchsafes; even Presbyters, Anabaptists, Quakers, Fift-monarchy-men, Independents (the greatest Enemies to regal power in some Tenets, wherein the Roman Catholicks are the surest friends) his Majesty may be at least graciously pleased to let them have the benefit of his Concessions articled with them. And what I beg, my Lord, is that his Majesty not so much regard the power of our Adversaries as the Justice of our cause. My Lord, their power is no greater at this time, than His Majesty is pleased to continue or make it. There is a huge difference betwixt their influence on the meaner Officers and common Souldiers now, and that it was in the time of the long Parliament, or in the dayes of Tyranny and Anarchy. In a word it will signifie a meer nothing, if once uncommissioned by His Majesty, and the common Souldiers payed.

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However, my Lord, their power cannot be so dangerous, as their unjust demands of byassed interest and pretended zeal, if complyed withall by His Majesty, and by a breach so notorious and so great of our Articles. For, besides that such proceedings would, in all probability, estrange the hearts of the Irish Catholicks from his Majesty, and by a consequence of reason (how strange soever this may appear at first sight) kindle and raise in all judicious Protestants who have ever fought in any of his Dominions, either against himself, or against his Father, even in the very Demanders (how much soever blinded at present by proper interest) perpetual Jealousies, and distrusts of their own safety, notwithstanding any Declaration from *Breda*, or Acts of *Westminster* pass'd in this present Parliament: they would, (which is most of all to be feared as the worst of evils, and may Providence divert it in obstructing the cause) turn the heart of God from our good Prince; and bring his Judgments on him. My Lord, never, or scarce ever did publick breach of publick faith escape very publick and very dreadfull Judgments, even in this World, I mean. Histories profane and sacred are full of sad examples of both kinds. And for the peoples breach, our Irish Nation these fourteen years past so wonderfully scourged beyond almost all example, for their breach of their first Articles, those of fourty six, with you (my Lord) will be recorded in after ages as one of the saddest. But for a Princes transgression of this nature, and Judgments following, even such as are infallibly known to have been for this only cause inflicted, and by God's own immediate execution for the greatest part, and the rest by his good will and pleasure, that of the 21. of the 2. of *Samuel* is pertinent and formidable. The very first of faithfull Kings, elected by Gods immediate ordinance, anointed by God's immediate commandment, appointed by him Ruler of his peculiar people, and Champion on Earth of his Church against Infidels; even this beloved of

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attempted against Articles, on the poor *Gibeonites*, and their four Cities, but those most fearfull and exemplar Judgments recorded by *Samuel*, were decreed against him, and, for this very fact alone, against his posterity, and against the whole Kingdom of *Israel*. Neither could all the miseries of his own life after, nor the ignominy of his own death, and of the best of his children, which followed very soon, nor the Army of God perishing with him by the swords of Idolaters, expiate this publick breach of publick Articles. Not although they were his own Subjects, with whom he broke, and not Subjects only, but slaves born, and by covenant; nor slaves alone, but Amorites, whose Towns and Lands, and fortunes had been the free gift of God to the Children of *Israel*, in his promise to *Abraham* 700. years before, and long after appropriated the second time unto them by the Law of *Moses*, and by his particular command for extirpation of the ancient Inhabitants, and of the Amorites by name, and for never entring any League or Peace or Covenant with them. Not although these *Gibeonites*, when they articled by their Predecessors, were Infidels, Enemies of one true God, and their Articles made with true believers, and believers infallibly such, and not with *Saul*, but with *Joshua*, 300. years before the Raign of *Saul*, and never by him ratified. Nor although, what is more observable, these Articles were obtained of *Joshua* through his ignorance of the people that treated with him, and by their lies and circumvention of him. Nor finally, although these Articles were assented unto by *Joshua* only, and his twelve chief Captains; the whole multitude (concern'd in this business) not consenting otherwise; as appeared within three dayes after the Conclusion, by their general murmur against the Prince. My Lord, none of all these extenuating circumstances, nor altogether, not even back't with zeal for the people of God (the scripture noting particularly that *Saul sought to slay the Gibeonites in his zeal to the Children of* Israel *and* Judah) no excuse, no pretence whatsoever could obtain so much mercy of the great Justicier of Heaven, as to inflict the punishment of this article-breaking on the person of *Saul* alone; not even together with his beloved *Jonathan*'s, or on his Legions, and People in his own dayes only. The vengeance of God must pursue his Posterity and Kingdom, long after his death, and for this cause alone. A mortal Famine of three years continuance must consume the twelve Tribes of *Israel*, even in the reign of his Successor; and for this very sin only, as God himself revealed to holy *David*. Nor would the Famine cease, till by *David's* commandment seven of *Saul*'s Children and Nephews were delivered to the *Gibeonites*; and by the hands of these very men, whose Articles he broke, crucified alive upon a Mountain, to expiate this publick and horrid sin, even in the face of the sun. May Providence, and the Kings Righteousness, and your sage Counsel (my Lord) obstruct all occesions of reflecting on this, (and so many other examples of God's revenge of Article-breaking) any further than that the best of Kings may see the worsts of evils attending the Counsels of

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our Adversaries: and that their power, whatever it be, cannot be so dangerous as their demands against our Articles.

My Lord, I conclude here, but with my hearty wishes, That in the House, and at the Councels of our great King, your Excellence may both appear and approve your self hereafter what you are in part already, another *Joseph*. That by the best of Advices you may preserve the best of Princes, and all his people of so many different Nations of the British monarchy: May it be so, my Lord! And may the Catholicks of *Ireland* in particular owe you a great Deliverance! as I cannot but confidently expect from you in due time; for my light in the triangle cannot be extinguished. But (my Lord) may not innocent beloved *Benjamin* alone, nor friendly *Reuben* only, but even *Simeon* and *Levi*, and their Complices against you heretofore, have cause to bless God for you hereafter. May they all find in effect, that you have the bowels of *Joseph*, to forgive and compassionate them, and his power to deliver them, and his faith to believe, That God permitted their evil against you, even in forcing you twice away from them, of purpose to preserve you for their good; and that you might return, even this second time, their great Deliverer. Propitious Heaven, and your own good *Genius*, my Lord, second my wishes! And may your faithfull believer see with his own eyes the full accomplishment! that he may employ all his dayes after, and all his Labours in consecrating to posterity your Name, with this *Elogium* of *Joseph*, *the Saviour of his Brethren, and of his Country, and of all the People.* And these are the hearty wishes of

*(My Lord)*

*Your Excellencies most humble, most obsequious,*

*and most devoted Servant,*

*P. W.*

# The Anſwer.

## &c.

HAving lately ſeen a Printed Paper, the Title whereof is, [*A Letter deſiring a juſt and merciful regard of the Roman Catholicks of Ireland, given about the end of October*, 1660. *to the then Marques, now Duke of* Ormond, *and the ſecond time L. Lievtenant of that Kingdom*:] Subſcribed by *P. W.* And finding it in effect, whatever the words of it are, *extreemly undutiful to his ſacred Majeſty, very diſreſpectful to the Duke of* Ormond *L. Lievtenant of* Ireland, *and moſt ſcandalous not only to the Proteſtants of* Ireland, *but alſo to thoſe of the ſame Religion in his ſacred Majeſties other Kingdomes*: I have eſteemed my ſelf obliged, *as a faithfull ſubject to the King, as an humble ſervant to the L. Lievtenant, and as a ſon of the Proteſtant Church*, whoſe Members are as highly as falſely aſperſt by it, to expoſe in print an Anſwer to that Letter, which before I enter upon, I will only ſay, *P. W.* profeſſing not a little to be his Graces ſervant, if he meant not this Letter as a reſpect to his Grace, why was it *written*? if he did, why was it *printed*? But *P. W.* deſpairing to receive from His Grace the effects of his *unjuſt deſires* for his Country-men, choſe this way to acquaint them, 'twas not for want of *his ſollicitation*. He would let them ſee, ſince he could not make them beholding to *My L. Lievtenant*, that they were ſo to *him*.

Since I ſhall often have occaſion to name IRISH PAPISTS.

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I have thought fit here, once for all, to declare, That I mean not thereby in all, or any part of my answer any of those *Worthy* persons of that Nation and Religion who have *still faithfully served the King*, whose merit I highly respect, and the more, because it has been preserved from *infection* even in a very *Pest-house*; nor any of those, who having been truly sorrowful for having rebell'd in the constancy of their subsequent services to his Majesty, have washt themselves clean; For I take a perfect delight in any change from *bad to good*; and I heartly wish, that every one of them had not so much endangered their being polluted again, as interceding and pleading for their guilty Countrymen does amount unto. Having thus made this necessary digression, I shall now proceed.

1. The parts separate of this Letter are three. First, a Preface. Secondly, a Petition. Thirdly, a Conclusion or concluding Wish. 2. *P. W.* prefaceth, First, the *Fears and Jealousies* of those whom he calls the Catholicks of *Ireland*. Secondly, *His own affection to, and confidence in his Grace the Duke of* Ormond.

3. *Fears and Jealousies* are no less than must in reason be expected in the *Generality of the Irish Papists*; For though the goodness and indulgence of the best of Kings may make their condition safe: yet the conscience of their own guilt will never suffer them to be secure. Pretended Fears and Jealousies were the Forerunners, if not Causers of *Troubles past*; I hope *P. W.* intends them not as such, *for Troubles to come.*

4. Fear is founded on, at least attended with Hatred; and if one of the best of His Majesties Servants, one of the chiefest of his Ministers, be thus, 1. *Universally*, 2. *Intensly fear'd*, and therefore 3. *hated*, 4. as *P. W.* sayes, by his own Country-men: (but let all that *P. W.* prints, stand or fall, as this last particular is true or false; for his Grace is neither his Country-man by birth, Religion, or any other Relation to which that Name is appliable;) yea 5. by his own Fiduciares (as is expressed in the printed Letter.) If, I say, all this be not true, why does *P. W.* say it? if it be true, what can others expect? For if the flame be so in the green Tree, what will it be in the dry?

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The Iriſh Papiſts in their former and later Apologies for the horrideſt of Rebellions, have not to this very day (within any of his Majeſties Dominions) even pretended publickly any other cauſe for their Rapines, Murthers, Maſſacres and Treaſons, but what reſolves it ſelf into Fears and Jealouſies. And if their paſſions be the ſame, it is to be fear'd their Wills are not alter'd. And if their Wills be the ſame, nothing under God, can prevent the effects, but want of ſtrength.

Eſpecially conſidering that 1. in 1641. no ſuch antecedent *animoſities* or *hatreds* had prepared matters for *Fears and Jealouſies*, as by the woiſt of Rebellions is now become even *nationally* violent, (but by the way, it ſeems to me ſomewhat hard, that thoſe which give the riſe for the Cauſe, ſhould firſt cry out in the Effects.) 2. In 1641. theſe *Fears and Jealouſies* (if really in any) were but in a *Few*; but now *P. W.* confeſſeth, *That they have ſeized upon almoſt all the Nobility, Gentry and others, yea the Generality of the Catholicks of* Ireland, *even the conſtant Believers of, paſſionate Sticklers for, and faſteſt Friends to his Grace the Duke of* Ormond; and this ſo intenſly, that it produceth *the loſs both of Faith and Hope.*

Here it may well be obſerved what temper they are of, whom P. W. pleads for; Jealouſies, Fears and want of faith are ſo inſeparable from them, that thoſe in 1641. were only ſaid to be derived from his Majeſties Enemies, but now (all ſuch by the mercy of God being blown away) they are derived from *his Majeſties chief Miniſter of State of this Kingdom*; and who is made ſuch, as P. W. ſaith, and as I moſt heartily acknowledge, by his own great deſerts. What is it can ſuppreſs the Fears and Jealouſies of P. W's. Country-men, when his Majeſties free Election of a chief Governor, and ſuch a one as the Duke of *Ormond* is, cannot do it? This acknowledgment of P. W's. fully proves, that the Iriſh Papiſts Fears and Jealouſies of the chief Governors of this Kingdom in 1641. were only taken up by thoſe, and not cauſe given for them by theſe. The plain Engliſh is this, though his Majeſty ſhould from time to time nominate for Lord Lieutenant of this Kingdom, the wiſeſt and the faithfulleſt of his Subjects; yet becauſe

the King commissionates them, or because they are such, or both, many (I wish I could not say most) of the Irish Papists will be jealous and fearfull of them.

Concerning *P. W*'s. affection to, and confidence in his Grace the Duke of *Ormond*, expresst by several instances *of free and frequent access to him, of his and others relyance on his word, of his daily care and trouble to support his esteem, and of blaming distrusters as guilty of ignorance of State affairs, and the Intrigues obstructing*, as yet; *or of inconsideration of those wiser ways, though slower, than folly or rashness could chalk out, or of prejudice and evil Passion.* I will onely say, That though *P. W.* would make us believe, as if some word in secret had past by his Grace to the Irish Papists, which they dare thus mention to himself, and publish to the world; at least that he who is a profest Enemy to the English intrest, and Protestant Religion, is his Graces intimate and familiar Confident; and by such as visible, as false arts, endeavour to infect the Protestants with the disease of him, and his Country-men; *Jealousies and fears of the L. Lieutenant.* Yet I dare as truly, as confidently averr, though *P. W*'s. Oratory were as great as his malice, his insinuations could not shake, much less overthrow that irremovable confidence his Majesties Protestant Subjects of *Ireland*, have built with great reason and experience upon his Grace; even on the double Accompts, of his *Principles* and *Practises.* To attempt to betray with a Kiss, is neither a new Art or a new Sin, but he that would destroy by undermining, would do it by open force, if his Power proportioned his Will.

Concerning *P. W.*'s affection to his Grace, he sayes no more for that in particular, than he sayes in general for his Country-mens having a right to the Peace made in 1648. Therefore I believe his Grace will take his measure of *the former, by his knowledge of the later.*

After this Preface, *P. W.* petitions, *That his Grace would no longer delay, than shall be necessary, yea that he would in this present conjuncture, effectually demonstrate that justice and favour be intended to the Catholicks of* Ireland, *in the Articles of Peace made in* 1648.

Though *P. W.* in the first clause, petitions onely that his Grace

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*would no longer delay than shall be necessary*; yet as if struck with the Fears and Jealousies of his Countrey-men, and not daring to submit the determination of that period of necessity to his Graces judgement, he petitions limitedly, if not positively, in the latter clause, for *the present conjuncture*.

If the subject matter of that Justice and Favour petitioned for, may be measur'd (as is expresst) by his Graces intendment, I am confident the Protestants of *Ireland*, should his Majesty think fit) will freely submit their All, to that Decision; without either arguing with him first; or breaking Articles after the guilt of making them.

*P. W.* inforceth his Petition by Arguments pretending to

Justice { Distributive { In the common case consider'd { Absolutely. / Comparatively
Justice { Communitive { In some special cases of the { *Transplantation.* / *Corporation.*

In respect of the *common Case* considered *absolutely*, P. W. argues, That the *Irish Papists in* 1648. *FREELY put themselves and their power into his Graces hands.*

But *Freely* in this instance, if it signifies ought meritoriously, it signifies the same as *gratis*; when as it was made, 1. upon Articles; 2. even upon *such* Articles, as forced from his Majesty all the *Regalia*, both *Ecclesiastical* and *Temporal*; 3. when as at such a *season*, and in such a *tempest* every good Subject should *freely* have cast his Goods over-board, to prevent the *common Wrack*, even then the Irish Papists would not contribute to prevent our Leak, but at a *Rate* unproportionate, and as the Tempest or Leaks *increased*, so *increased* their *Rates*. But to show how *freely* the Irish put themselves and their power into his Majesties hands, I need but rehearse his sacred Majesties own words, in the preamble of his Majesties Gracious Declaration of the 30. of *November*, 1660. page 3. *viz. We well remember the Cessation of*

*the*

*the Peace, which Our Royal Father of blessed Memory had been* FORCED, *during the late Troubles, to make with his Irish Subjects of that Our Kingdom, and by which he was* COMPELLED *to give them a full pardon for what they had before done amiss, upon their return to their duty; and their promise of giving his Majesty a vigorous assistance.* In the same page of the same Declaration, soon after follow these words, *viz. We could not forget the Peace which Our selves was afterwards* NECESSITATED *to make with our said Subjects, in the time when they who wickedly usurped the Authority, had erected that odious Court for the taking away the life of Our dear Father*, &c.

1. That which his Majesty calls *Forced*, *Compelled*, and *Necessitated*, P. W. *Freely putting themselves into his Graces hands*; so that that untrue suggestion of his needs no other refutation as to the time past, and as to the time to come, I wish I had not cause to doubt, if ever they put themselves into his Graces hand, that which they will call Freely, will be an effect of Compulsion, Force and Necessity. Whatever the Submission was in 1648. and how Free soever pretended; yet the expres letter of those Articles, (Article 18.) precludes all Offences which shall be committed or done after their Date; and after that, the Irish Papists instead of *freely putting themselves and their powers into the L. Lieutenants hands*, signally declared their Contempt of him, Disobedience to him, and Opposition against him. For proofs whereof, among many, I shall set down one undenyable instance of each.

2. 1. For their *Contempts*: In April 1650. by a Message they desired the L. Lieutenant to *Leave* the Kingdome, and commit the Government to *one of their own election*, in whom they could *confide*. That which *Now* P. W. varnisheth with a modester phrase of *Fears* and *Jealousies*, was then contempt and diffidence. At the same time that they own'd the L. Lieutenants Authority, they desire him to resign it, without his Majesties consent, nay so much as his knowledge; yet this is but consonant to the whole Series of their practises, never to acknowledg the *Kings Right*, but to *affront it, or to get their ends by it.*

3. For

2. For their *Diſobedience* when the L. Lievtenant refuſed upon weighty reaſons of Piety, Duty, and State, to conform to this Meſſage, and leave the Kingdom; in Auguſt following they by their publick Declaration profeſſed their Diſſobedience in theſe very words: *We do hereby manifeſt to the people, that they are no longer oblig'd to obey the Orders or Commands of the Marqueſs of* Ormond. Words which ſo clearly evidence their Rebellion, and the vaſtneſſe of it, that they need no Comment, nor ought but the Text it ſelf to prove both thoſe Truths. Nor is there need of any other proof to evince their intire breach of thoſe Articles which they now ſo fiercly plead for the benefit of. They are ſo far from giving proofs of their duty to the King, and of their gratitude for his Mercy extended in thoſe Articles; that leaſt any ſhould ſuſpect them guilty of *thoſe*, they declare their power *paramount to his Majeſties Authority*.

3. They proceed from *bad* to *worſe*, from *worſe* to *worſt*; from *Contempt* to *Diſobedience*, from *Diſobedience* to downright *Oppoſition*. And accordingly the very next moneth they cauſe their Clergy to excommunicate *not onely the L. Lievtenant, but all that ſhould feed, or adhere to him*. That which Chriſt commands us to do to our enemies; (*if thy enemy hunger, feed him*;) and that which even common Charity makes us do to the very beggars at our gates, they not only refuſe to do to him they ſo recently acknowledged to have his Majeſties Authority, nay who had the honour to repreſent his perſon: but alſo they prohibit all others to do it, and upon no leſſe penalty than Excommunication; and that nothing may be wanting to ſublimate their wickedneſſe to the higheſt, Religion is made the inſtrument of their iniquity.

The Notoriety whereof, and of many other acts diametrically oppoſite to that *free* ſubmiſſion immediately pretended, is ſo undeniable, that P. W's. own Conſcience *ſqueezeth* out this confeſſion, *I am not ignorant that ſome have after tranſgreſſed in a high nature*.

But firſt, the aforementioned Declaration runs in the name of the Catholicks of *Ireland*; now *ſome*, was then *all*.

Secondly, All the premiſed inſtances of *Contempt*, *Diſobedi-*

 *ence*

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*ence* and *Oppoſition* were not the Acts of private, but of *publick* perſons, even of thoſe publick perſons *into whoſe hands the Iriſh Papiſts may truly be ſaid to have gratis put themſelves and their power.*

Thirdly, The general ſilence and *ſubmiſſion* of the body of the *Iriſh Papiſts* to the premiſed inſtances, concluſively argues, *a general conſent* thereunto, at leaſt *ſubſequent*, if not *antecedent*; for either they were *generally conſenting*, or *diſſenting*; if *diſſenting*, why did not that Generality puniſh the Tranſgreſſors, or even oppoſe and deny the Tranſgreſſion? if *generally conſenting*, that extenuating patricle *ſome*, declares more affection 1. in P. W. to thoſe *Conſenters*, than either to His Majeſty or his Viceroy.

The next argument reſpecting the *General Caſe*, is propounded by way of *Compariſon*, and that as frequent as untrue, charging, (1.) *Proteſtants*, (2.) *Many Proteſtants*, (3.) *Many thouſand Proteſtants*, (4.) *In the three Kingdoms*; 1. *To have been more hainouſly criminal*; 2. *To have contributed, or intended as little for the bringing home of his Majeſty, as the moſt wickedly principled of the Roman Catholicks of* Ireland. 2. 3.

If ever any, this Compariſon is odious, between *many thouſand Proteſtants* in the three Kingdoms, and not barely the *Iriſh Papiſts*, but the moſt wickedly principled of them: ſo that if P. W. may hold the ſcale, the Crimes of thoſe Proteſtants ſhall 4. weigh more, and their Services for His Majeſty, at leaſt their intendments, leſs. 5.

But let P. W. prove any one of thoſe many Thouſands thus wickedly principled to be a Proteſtant, and he will with the ſame labour diſprove his charge. Let him prove his charge in any one particular, and he will with the ſame labour diſprove his inſtance to be a Proteſtant. 6.

I believe moſt in the three Kingdoms have been firſt or laſt hainouſly criminal, ſo that every mouth muſt be ſtopped. But certainly their guilt gradually differs, and the moſt wickedly principled of the Roman Catholicks of *Ireland* deſerve not the loweſt degrees in it. Yet poſſibly ſome others in the three Kingdoms may run parallel with them; but I aſſume, ſuch are more

cloſely

closely allied both in principle and practise, to the Irish Papist, than English Protestant.

Suppose all be involved in one Common guilt, *is the eye of P. W. evil, because his Majesties is good?* or, is there any necessity to extend the same Grace to all; or to render a Reason, where only Grace makes the difference? I presume P. W. expects a greater degree of favour than many others of his Country-men, and therefore his Fears and Jealousies are less; his affection and confidence more; and may not his Majesties Grace make a general as well as personal difference?

Lastly, As God who is glorious in all perfections, doth magnifie his Mercy above all his works: so his Majesty who abounds in all Royal virtues, doth above all abound in Grace and Goodness, and from that Grace and Goodness, without the least pretention of merit (the Popish tenent) or Articling, (the Irish practise) the English Protestants confess to derive their All. Yet they humbly conceive, there are rational inducements for His Majesty in the degrees of his Grace, to discriminate between the Irish Papists and the English Protestants.

1. In all *Societies* the publick acts of *FREE Representatives*, virtually and interpretatively include all, who declaratively *oppose* not. But the *English Representative*, though under a Force, would never consent to cast off his Majesties Authority, and as soon as freed from Force, brought home his Majesty; the Irish when at most freedom, and after a submission pretended, distrusted, disobeyed, opposed his Majesties Authority; yea banish'd and excommunicated (him *in effigie* in) his Viceroy; and his, namely, all that should *feed* him or *adhere* to him; nor did they ever as a *publick Representative*, either witnesse their repentance, or contribute to his Majesties Restoration.

2. The English Protestants, as became Subjects, submitted to his Majesty freely and absolutely; but the Irish Papists, as became Enemies, not only articled with his Majesty, but compelled him in the day of their *height* and his *necessity*, to such Articles, as they knew nothing but necessity could compell him

to. The Engliſh Proteſtants may therefore claim his Majeſties Grace, which is as great as their guilt; the Iriſh Papiſts can only claim what is due by Articles, the foundation whereof being diſſolv'd on their parts; they can juſtly claim nothing by them, though his Majeſties mercy has given them much.

3. The forfeited Eſtates of the Engliſh Proteſtants were fully at his Majeſties diſpoſe, and might be freely remitted; but the forfeited eſtates of the Iriſh Papiſts were ſold by his late Majeſty of bleſſed memory, and that ſale for the ſatisfaction of the Adventurers, countenanced and declared in Parliament, and therefore the forfeited Eſtate of the Iriſh Papiſts could not be remitted without ſatisfaction to the Innocent Purchaſers.

4. His Majeſty may rationally expect more future Obedience and Loyalty from Engliſh Proteſtants, than Iriſh Papiſts. For (1) the Engliſh Proteſtants are the Conquerours, the Iriſh Papiſts the Conquered, and ancient as well as modern experience has made it appear, the *Conquered* never did (ſome think morally never will) love the *Conqueror*; and though his Majeſty ſhould give the Iriſh Papiſts not the half only, but the whole of this Kingdom: yet they will never probably forgive the Engliſh Proteſtants for conquering them, nor conſequently heartily love that Royal authority which firſt commiſſionated the Proteſtants to do it.

5. Untill theſe laſt unhappy and unnatural troubles, the Engliſh Proteſtants in Ireland were never charg'd as guilty of any Rebellion; but the Iriſh Papiſts in all opportunities never other than rebellious. Queen *Elizabeth* was the mirror of her age, yet during all her Reign the Rebellions of the Iriſh Papiſts in Ireland were very frequent. King *James* was another *Solomon*, a Prince of peace, yet was his peace interrupted by the Rebellion of Iriſh Papiſts, and by that only. King *Charls* the firſt was a greater than that *Solomon*, and the wiſeſt of men thought the Iriſh Papiſts faſten'd in 1641 to his Majeſty by the beſt of Goverments, and to the Engliſh Proteſtants, by the ſtricteſt Tyes of Intereſs, friendſhip, marriage and (which is more in their eſteem) *Goſſiping* and *Foſtering*; to the publick peace, by their as flouriſhing, ſo free condition; and to all, by thoſe Royal Graces which his ſacred

sacred Majesty at that time indulg'd their Commissioners, such as themselves could desire; 'twas then but ask and have: yet all this Honey turn'd into Gall; for at that very time in which the King was exercising such high acts of Grace to them, the Irish Papists plotted, and soon after perpetrated the worst of Rebellions; the worst *extensivè*, exulcerating generally; and *intensivè*, breaking forth with more perfidy, barbarism and cruelty than can be parallel'd in any History.

6. Principles of Religion ingage English Protestants to submit to the King as Supreme; but Principles of Religion ingage Irish Papists to advance as Supreme a Foreign Prince, and limits all their obedience, with a *Saving to the pretended Apostolick See*. Certainly his Majesty may expect more future obedience from Protestants, whose Consciences ingage them to Loyalty; than from Irish Papists, whose Consciences are ingaged to the Pope. Can his Majesty trust them, if they be not faithfull to their Conscience-ingagement? and if they be, can he trust them when their Consciences ingage them to his Enemy?

## The next sort of Arguments respect some special Cases, as (1) of the Transplantation, (2) of the Corporation.

Concerning the Transplantation, P. W. peremptorily concludes, *That it cannot be continued on account of their Crimes since 1648. nor stand with the Articles, or with the equity of the Laws, much less with the Justice of the Prince.*

1. This Conclusion without any proof, with the same facility as it is said, may be gainsaid.

2. The Foundation of those Articles, and consequently the Articles themselves are thrown down by the Irish Papists; wherefore it matters not as to his Majesty, what can or cannot stand with them.

3. Many other Countreys and Ages have formerly on lesse grounds used Transplantation, and been justified therein as just and equal, by Lawyers and Casuists.

4. Observe his Sacred Majesties Royal and Fatherly

Nov

Indulgence even to those Irish Papists, who being Innocent, sued out Decrees, and obtained possession of Lands in the Province of *Connaught* and County of *Clare*. First, Positively; for though they had bound themselves up therein by their own Act, in which though his Majesty saith in the 14. page of his Gracious Declaration of the 30. of *November* 1660. *We might without any injustice deny to relieve them*; yet his Clemency is so great, That in the same 14. page of his said Declaration, he breaks those Fetters which they had bound themselves in, and orders them to be restored unto their former estates.

1. Secondly, Comparatively; his Majesty uses those innocent Irish Papists with more tenderness than even those which He honors with the high Title of his *Friends in England and Ireland*, as appears in the 18. and 19. pages of the said Declaration: *For though such are not to expect that his Majesty should pay back to them the Moneys they were compelled in the evil times to disburse for their Compositions, the payment whereof they would have avoiden, had it been in their power*, as much as the Irish Papists would have avoided their Transplantation: yet his Majesties Friends are not relieved from their own Act, when the innocent Irish Papists are relieved from theirs.

2. 3. 4. 5. 6. 5. Observe the insolency of P. W. for though his Sacred Majesty in Council, by his said Declaration published to the world in print, declared that some other transplanted Irish are to stand bound by their own Act, and not to be relieved against it; yet P. W. is so far from acknowledging and magnifying his Majesties Mercy in using the innocent Irish Papists with more favour, than even those happy persons whom his Majesty honours with the high Title of being his Friends, that P. W. peremptorily sayes, *viz. The Transplantation cannot be continued on account of their crimes since* 1648. *nor can it stand with the Articles, or with the equity of the Lawes, much lesse with the Justice of the Prince.*

6. That the Justice of his Sacred Majesty in Council may appear to be such, in not breaking so much of the Transplantation, as is confirmed by the said Declaration, I desire these following particulars may be throughly considered:

(1) If

(1) If ſuch tranſplanted Iriſh Papiſts into *Connaught* and *Clare* ſhould plead that the Force of the late horrid Uſurpers conſtrained them to go thither in perſon; I anſwer, yet no Force lay upon them to ſue out Decrees, and obtain poſſeſſions of Lands there in lieu of their former forfeited Eſtates in the other Provinces. And it is onely in point of Land that the ſaid Tranſplantation is continued: ſo that their doing of what they could not avoid, is not made concluſive to them, but only their doing of that which they could avoid, and yet ſollicited and brought to effect, is made binding to ſome of them. To which I ſhall adde, that thoſe to whom it is made obliging, are only ſuch as having no title to innocency, (for all Innocents are freed from Tranſplantation) have no title to any of their former Eſtates. And therefore this confirming of them in the compenſation of that, to which they had no right, ſhould invite them to acknowledg his Majeſties Mercy, which yet P. W. in their behalf exclaims againſt as injuſtice.

(2) Though all theſe guilty Tranſplanted Iriſh have forfeited their right to the Articles extorted from his Majeſty in 1648. and though by thoſe Articles (had they been as punctually obſerved by them, as they have been generally and often violated by themſelves yet) his Majeſty was not obliged to hinder them from making an unequal bargain or exchange for thoſe their forfeited Lands, which by his mercy they were reſtored unto, nor to confirm to them thoſe Lands which they ſued for in ſatisfaction of their former Eſtates; yet his ſacred Majeſty confirms to them, in confirming their Tranſplantation, thoſe Lands which they themſelves had obtained from the Uſurpers, as a compenſation for the Lands they left, and to which they had not the leaſt ſhadow of a Title, becauſe they had broken, yea often, if not alwayes, the ſaid Articles of peace vouchſaved to, and extorted by them, in the year 1648.

(3) The perſons themſelves who are tranſplanted have by their publick Agents, made the continuance and ſettlement of the Tranſplantation the ſubject matter of ſeveral Petitions and Addreſſes to the *RUMP*: therefore as for them to decry it now, argues in them a fuller readineſſe to obey Force, than

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Nov

Right: ſo the continuance of it being in effect but a granting of their own deſires and petitions, they can juſtly blame none but Themſelves. To prove the truth of this, I ſhall ſet down the Titles and chief Heads of two petitions preſented to the *R U M P.* The one is in print, and thus addreſſed: *To the Supreme Authority, the Parliament of the Commonwealth of* England, *&c. The humble Petition of Sir* Robert Talbot *Baronet, and* Garrot Moor *Eſq; on the behalf of themſelves and the diſtreſſed Iriſh, Submittees upon Articles of War, and others who are to have a certain proportion of their eſtates by the Act for the ſetling of* Ireland, *held forth in the year* 1652. Wherein, to uſe their own words, They *humbly ſhow, That the Petitioners upon confidence of enjoying the Benefit of ſeveral Declarations and Articles of War held forth unto them by Authority of this Parliament, &c. did readily ſubject and put their Conſcien-*
1. *ſciences, Lives and Fortunes as in a ſecure Sanctuary under the*
2. *protection of this Commonwealth, having ever ſince walked peace-*
3. *ably and in due conformity to the Government, without the leaſt defection therein; That ſince the interruption given to the ſitting of this Parliament in the year* 1653. *no Chriſtian Nation can*
4. *parallel the ſufferings of the petitioners, &c. which render the petitioners as fit Objects of your Honours piety, juſtice and com-*
5. *paſſion, as any who may challenge your protection. Notwithſtanding the Petitioners withered hopes, and former confidence, being*
6. *afreſh revived by your Honours return to the management of the preſent Government, and their propenſions ſo great to peace and quietneſſe, that rather than ravel into the ſettlement, They do* willingly *acquieſce in the Tranſplantation, albeit it was not executed by any legal power, as not being derived from your Honours.* Soon after in the ſame Petition follow theſe words: *They do apprehend that contrary to your Honours pious intentions manifeſted in the ſaid Act for ſettling of Ireland, they may be poſtponed or neglected, unleſs provided for in the Act of ſettlement now to be eſtabliſhed: And therefore the Petitioners humbly pray, &c.* This Petition was delivered by the ſaid two Agents for the Iriſh Papiſts at the door of the Houſe of Commons in *England*, and entered by the Clerk of the *Rump*.

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The other petition was in writing, and ſubſcribed *Robert Talbot, Garret Moor*: the Title of it is, *To the ſupreme authority, the Parliament of the Commonwealth of* England, *&c. Supplications humbly tendered by Sir* Robert Talbot *Bar.* and Garret Moor *Eſquire, for and on the behalf of themſelves and the diſtreſſed Roman Catholicks of* Ireland, *in order to be therein relieved by the Act of Settlement now to be paſſed.* Their ſecond Supplication in this petition is ſet down in theſe words, viz. *That the Eſtates aſſigned unto the Petitioners in the Province of* Connaught *and Country of* Clare *be* confirm'd *unto them.* The third Supplication in the ſaid petition is in theſe words, viz. *That the Decrees obtained by any of the Petitioners purſuant to the Articles and Qualifications be put in a way of ſatisfaction and for the time paſt put in equal condition with others who have had the benefit of their Decrees.* The fourth Supplication of this petition is expreſſed in theſe words, viz. *That there having been no time limited by this Parliament for the Petitioners to enter and proſecute the claims according to their reſpective Qualifications, and the interruption given to the ſitting thereof ſoon after the Act of Settlement, having hindred many from doing the ſame; and that others through abſence, poverty, and the ſhort ſitting of the Court for the adjudication of Claims, appointed ſince the ſaid Interruption, could not do it, That a farther time be allowed unto ſuch to enter and proſecute (as aforeſaid) their Claims.* The fifth Supplication is expreſſed in theſe words, viz *That ſeveral of the Petitioners are able to make appear their conſtant good affection and adherence to the Common-wealth, for whom a competent time to be allowed to make out the ſame, is humbly ſupplicated, and that theſe and ſuch of the Petitioners as have already done the ſame, may have the benefit held forth unto them by the Act for ſettling of* Ireland.

Theſe expreſſions being *verbatim* in the ſaid two petitions, I ſhall only obſerve from thence what follows, 1. The perſons who preſented theſe Requeſts to the *RUMP*, did it not only for themſelves, but for the Papiſts of *Ireland*, in whoſe behalf they own themſelves to be Sollicitors. 2. Thoſe two

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Gentlemen (their publick Agents) were persons of too much knowledge and discretion to have done any thing, especially of so high a nature as this, for so great a body of people, without sufficient power from themselves so to do. 3. That these their Agents Addresses to the *RUMP* were by allowance and command from themselves, needs not better to be proved, than by the Irish Papists ever since continuing those their two Agents in publick employment for them, even to this day.

1. 4. To that very *RUMP* by whose immediate Commission on the horridest of Murthers was acted, they scruple not to make their application, and even by the stile of the supreme authority the Parliament of the Commonwealth of *England*, &c. and that twice. If P. W. should say they were necessitated to petition, and that their petition would not be received without it were so directed, I answer, No consequence of their suffering could be so great, as the guilt of owning the *RUMP* by the twice before mentioned Titles. The single Advocate of the Irish Papists, viz. P. W. layes it as a guilt upon all the Protestants of *Ireland*, that some of them fought under one of the Regicides to recover their own Estates, and punish the guilt of the first Rebellion, and their often violation of their Articles; and yet their publick Agents in behalf of all the Papists of *Ireland*, own all those Regicides to be that supreme Authority.

2.

3.

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5. 5. But if the Consciences of the Irish Papists were hardened enough to run into a certain sin, but in the expectancy of an uncertain advantage, why yet in their printed petition did they use these guilty expressions, viz. *They did readily subject and put their CONSCIENCES, Lives and Fortunes as in a secure Sanctuary under the protection of that Commonwealth.* Though if they would petition, they may say there was a necessity to stile the RUMP, the Supreme authority; yet sure they cannot say there was a necessity in the body of the petition to insert such criminal words: therefore since the *Body of the Petition* is *more* than consonant to the Title of it, it is but reasonable to believe, the Title they gave the *RUMP*, was as

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ſluntary as the expreſſions with which they treat them. If they would but make his Sacred Majeſty, what in print they acknowledged the *RUMP* was to them, viz. *A ſecure Sanctuary to put their Conſciences, Lives and Fortunes in*; if what is paſt could not be remedied, yet the miſchiefs to come might perhaps be prevented.

6. But as if the immediate before mentioned reſpects to the *RUMP* had not been ſufficient, they pay them others, profeſſing in theſe words, viz. *Their withered hopes and former confidences are afreſh revived by the RUMPS return to the management of the Government, under which their propenſions to peace and quietneſs are ſo great, that they willingly ACQUIESCE in the TRANSPLANTATION.* Would they be but as joyfull for his Sacred Majeſties reſtauration, as they ſay they were for the *RUMPS*, and had they been as willing to expreſs their propenſity to the peace and quietneſs of this Kingdom, under his Majeſties undoubted authority, as under the *RUMPS* uſurped power, P. W. had been exempt from the Guilts of writing and printing his Letter, and I from the trouble of anſwering it. The Iriſh Papiſts are not only content to declare, *They willingly acquieſce in the Tranſplantation*; but to heighten the merit of that performance, they add theſe words, viz. *Albeit it was not executed by any legal power*: yet had they ſtop'd there, thoſe their laſt words had been true, and ſure the *RUMP* would have had arrogancy enough to have aſſumed to themſelves without an explanation from the petitioners, that thereby was meant, what their Agents poſitively ſay in the immediate next following words, viz *As not derived from your Honours.* Though the Iriſh Papiſts in their ingagements, nay Oaths to others, are not without their *Equivocations* and *Mental reſervations*, &c. yet to the *RUMP*; when they might have left themſelves, (as to the laſt expreſſion,) to a fair explanation, they voluntarily caſt it behind them, in theſe clear words, *As not derived from your Honors.* Thoſe which now pretend to ſuch Loyalty to His Majeſty, voluntarily confeſs, *No execution was legal that was not derived from the RUMP*, is not this implicitely, if not explicitely, an own-

ing in the Irish Papists the legality of the RUMP'S power, even in the bloody Murther of his Sacred Majesty, that being derived from those the Irish Papists call *Their Honours*. But it is no wonder, that those to whom the Irish Papists did *readily subject themselves, and put their Consciences, lives and fortunes, as into a secure Sanctuary*, should have so much plainnesse, kindness and obedience for them. May we not too from thence inferr, till they consider his Sacred Majesty, as they profess'd they considered the RUMP, his Majesty may not well expect from them that ready Subjection and propensity to peace, which in their said Addresses they promised to those Usurpers.

1. 7. Observe, all this is said and done since the peace of 1648. yea part of it, and that the most criminal too, but some few moneths before his Majesties blessed Restauration; with what face could the Irish Papists by the same Agents plead for the Articles of peace before his Majesty, as inviolable observers of them; who but a few weeks before owned the RUMP for the Supreme Authority: owned that they readily did subject and put their Consciences, Lives and Fortunes, as in a secure Sanctuary, under their protection: owned their withered hopes and former confidence was afresh reviv'd by the RUMP'S return to the management of the Government: owned their propensions to peace and quietnesse under the RUMP to be so great, that as one evidence thereof, they willingly did acquiesce in the Transplantation; with these superlative expressions, Albeit it was not executed by any legal power, as not being derived from their Honours. The very Murtherers of his late Majesty of glorious memory are the elected Sanctuary of the Irish Papists, not only for their Lives and Fortunes, but even for their *CONSCIENCES* also. That bloody power which made the Royal Line of *England*, and all good Subjects of *England*, *Scotland* and *Ireland* so long wither, is by their return to Government, that onely which makes the hopes of the Irish Papists to revive and spring. That power is by the Irish Papists owned to be the only Legal one, by which all our Laws and Liberties were cut up even by the very Roots. Were there nothing but this to make them forfeit the Articles they so plead for, it were but too much;

much; if this be their obſervance of their Recognition of his Majeſty, though the Pope may abſolve them, God will not. Sure P.W. cannot prove any one of the Proteſtants, whoſe whole number I e ſo calumniates, to be ſo criminal, as I have proved even the Generality of the Iriſh Papiſts to be, in this one particular; *I hate him many others.* And doubtleſs 'twas a leſs ſin in the ſeduced Proteſtants to ſubmit for a while to him who caſt down thoſe Engliſh Murtherers, and helped them againſt theſe Iriſh Murtherers, than readily to ſubject their Conſciences, lives and Fortunes to thoſe Parricides, yea to own them as their Secure Sanctuary for All, and ſo pathetically to exult, in their ſecond uſurpation.

8. In the many forementioned paſſages, both of the written and printed petition, they preſſe for the Confirmation of the Tranſplantation, and the benefit of the Rules for adjudging of Qualifications, and make the granting thereof to be effects of the RUMP'S Piety, Juſtice and Compaſſion. The Iriſh Papiſts are pleaſed to beg that Grant, as an act of piety, juſtice and compaſſion in the RUMP, which his Sacred Majeſty confirming, (and much more to the advantage of the Iriſh) P.W. calls an Injuſtice. And in the 6. and 7. Paragraphs of the ſaid written petition, they ſet forth that *ſeveral of the Petitioners are able to make appear their conſtant good affection and adherence to the Commonwealth, that ſome have already actually done it*: And in effect, That the number of thoſe *ſo adhering and of conſtant good affection to the Commonwealth* was ſo great, that they ſue even for a longer time than had been allowed, for the proving thereof; they being ſo many, that they were ſtreighned in time to make out that truth.

There are other clear obſervations and inferences which I could make out of thoſe two petitions, which I decline; enough having been ſaid to evince what I promiſed to prove upon this Head: and I have much behind to anſwer, to which I haſten.

## The Guilt of the Corporations in part inſtanced.

The 2. ſpecial Caſe concerns the Iriſh Corporations which P.W.

P. W. with his usual confidence determines, *cannot be excluded on any account that may stand with his Majesties Gracious Concessions; nor can there be any reasons of State which may accord with a good Conscience to exclude them*; yet he confesseth with a peradventure, *That two or three of them deserved punishment, and* Limerick *a severe one.*

The Corporations of *Ireland* that P. W. mentions were so notoriously guilty in overthrowing the foundation of that peace wrested from his Majesty, that it seems strange how any one can be found to plead for them, especially to his Grace the Duke of *Ormond*, who knows their actings. Their Education rendered them most able of any to know their duty; their Incorporation most capable of any to deliberate concerning their duty; their Fortifications and men most secure to discharge their duty; yet these above all other persons and places, put forth with greatest Arguments of Choice and Freedom, the highest acts of Treachery and Rebellion. The evidences whereof amount to much more than P. W.'s *peradventure*, and the Subject reacheth much farther than P. W's *two or three Corporations*, it being the general practise of all such, into which his Majesties L. Lieutenant desired admission. P. W. confesseth, *That* Limerick *deserved a severe punishment*, and certainly the demerit must be great, which extorts this Confession even from their Advocate; nor was their Crime less than *læsæ Majestatis*, for they insolently opposed the admission of his Majesties Viceroy: though 1. their Maior had invited him, 2. *Iretons* storm threatned their wrack, 3. the L. Lieutenant offered to steer that Vessel, and to adventure his person and Fortune in the same bottome with them. But surely if *Limerick* deserves many stripes, *Gallway* and *Waterford* proportionally to their crimes deserve more. *Gallway* after the Articles of 1648. (so much and groundlesly pleaded) 1. searched (to use his Graces own words) *with force and armes for the L. Lievtenant, as if they judged him a Traitor.* 2. They treated with the Duke of *Lorrain* to be Protector of *Ireland*, as if they judged themselves Lords of all. 3. They refused to admit any Garrison commissionated by his Majestie's authority, and surrendred that Town (as if they esteem'd themselves a Free State) without consulting the Marquess of *Clanrickard* then L. Deputy, though

though resident within few miles thereof; and though he were of P. W's own Nation and Religion. But I will not say that even those double Tyes were less powerfull to beget a respect for him, than his representing the Kings person, and his own worth, were incitements to P. W's Countreymen so highly to affront him. *Waterford* likewise after those Articles of 1648. denyd a passage to the L. Lieutenant and his Army, though at that time his Lordship was strengthened with the conjunction of the *Ulster* Forces, in pursuit of the Enemy, who were weakned by a long Winter March, Multiplicity of Garrisons, want of necessaries, and sickness of the Souldiers; nay offered himself to become an hostage, and to commit the Army to anothers conduct; yea so horrid was their perfidie, that when afterwards the L. Lieutenant and seven more were occasionally received into that City, the Citizens combin'd either to take away his life, or deliver him up prisoner to the Usurpers; for the prevention whereof, he was forc'd suddenly and secretly to withdraw thence.

What falsehood will P. W. be affraid to suggest to Strangers, & what wickedness will he be affraid to patronize at home, when he shall dare thus to assert to the L. Lieutenant himself, and publish it in print to the world, *That no reasons of State can accord with the dictates of a good Conscience, to exclude these Corporations from the future capacity* of repeating such signal acts of Rebellion. But P. W. as farther motives of favour to the said Corporations, addes and sayes, 1, *The hand of God hath punished them*; 2. *Some were faithfull among them*; 3. *The English Protestants are more criminal.*

First, *The hand of God hath punished them*: But that the Magistrate should spare, because God punishes, is a *non sequitur*. Though the Lord sent Hornets before *Israel* to drive out the *Hivite* and the *Canaanite* and the *Hittites*; yet he commands *Israel* to destroy those Nations, and their name from under Heaven.

2. P. W. sayes, *There have been many faithfull Subjects in those Towns, even in the most criminal of them; and God was so far from involving the just in the destruction of the wicked Sodo-*

*mites,*

Nov

*mites, that if he could find there but ten juſt men, he would for their ſake pardon all the reſt.*

1. The ſin of Apoſtacy ſeems worſe in ſome reſpect than other ſins; and therefore on this ſin, *Lot*'s Wife, whom God had reſcued from the deſtruction of *Sodom*, though but for looking back to it, is immediately turned into a *pillar of Salt.* I heartily wiſh the Iriſh Apoſtates would remember *Lot*'s Wife.

1.

2. Though God would not involve the righteous in the puniſhment of the Wicked, but delivered juſt *Lot*; yet he tranſplanted him into *Zoar*, and condemned *Sodom* and *Gomorra* with an overthrow, making them an Example to thoſe that after ſhould live ungodly. Even ſo his Majeſty hath taken care for the Innocent, in his Gracious Declaration, without juſtifying the Wicked, and for the Innocent has provided a *Zoar*, whether their Souls may eſcape and live.

2.

3. Since *P. W.* profeſſeth his thoughts to be far from deſiring to obſtruct the ſecuring the peace of the Country; let him conſider how adviſeable it is to put a Sword into a Madmans hand, or to capacitate ſuch rebellious Spirits to hurt themſelves and others.

3.

4. Since *Limerick*, notwithſtanding the hand of God, and mixture of good, *deſerved a ſevere puniſhment*; and ſince *Gallway* and *Waterford* are not leſs deſerving; ought not thoſe Corporations and their Advocate rather to acknowledge his Majeſties gracious indulgence and mercy, in remitting the ſeverity of the Laws: than to exclaim thus inſolently againſt his Royal proceedings *as unjuſt, unequal, and ſuch as cannot accord with a good Conſcience.*

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## The Guilt of Engliſh Proteſtants and Iriſh Papiſts compared.

Thirdly, P. W. returns to his former Compariſon between the Iriſh Papiſts and the Engliſh Proteſtants; and in proſecution thereof urgeth, 1. *That the worſt of the Iriſh Papiſts were never Regicides*; 2. *That they fought againſt ſuch men,*

*ion*, *when* England, Scotland, *and the Protestants of* Ireland *deserted the Royal Cause.*

As to the first, *That the Irish Papists are not Regicides*; let it be considered, That the Doctrine of Regicide is common in the Romish Schools, and the practise in their Courts.

2. That to touch the Annointing, is virtually to touch the Annointed. Take away the *Regalia*, and in effect you take away the King. The Irish Papists were so guilty hereof, that they not only usurped all the Royal peculiars, but also set up a Government distinct from, and opposite to his Majestie's in a General Assembly; yea therein they Enacted, *viz. That no Temporal Government or Jurisdiction should be assumed, kept or executed in* Ireland, *or in any Province or County thereof, other than what should be approved or instituted by their General Assembly.* Had the Devil had leave to touch *Job*'s person, he would not have spared him, when he touched *all that was his.*

3. Did not the Irish Papists, distrust, disobey, oppose, and excommunicate the L. Lieutenant, and absolutely disclaim his Majesties Authority in him; did they not conspire to Murther him, or which is worse (if worse can be) to deliver him to the worst of Murtherers? Surely those who dealt thus with such a Servant, if the Son had been sent to them, would not have scrupled his Murther, that the Inheritance might wholly be theirs.

As to the 2. That *when* England, Scotland, *and the Protestants of* Ireland *wholly deserted the Royal Cause, the Irish Papists fought against the Regicides in defence of his Majesties right.*

1. It is no less calumnious than false, to charge *England, Scotland & the Protestants of* Ireland *to have wholly deserted the Royal Cause*: and it is amazing to consider how any Irish Papist (I am loath to say Rebel) dare thus by a Letter even to the Duke of *Ormond*, and printed paper to the whole World, impeach the Nations of *England* and *Scotland*, and all the Protestants of *Ireland*, to have wholly deserted the Royal Cause: what may not Foreigners credit against us abroad, if P. W. dare thus to charge us at home?

Nov

But a Narrative of the matter of Fact is the clearest expedient to refute this Slander: wherein let *England* and *Scotland* answer for themselves; (if any Answer seem necessary to so palpable a falsehood) and let the Protestants of *Ireland* excuse my zeal, if I urge some clear instances (though I pretermit many) for their vindication.

1. Those wch P. W. slanders with having deserted the royal Cause, when the Irish Papists fought against the Regicides in defence of his Majesties Rights, were even the very first in *Ireland* wch proclaimed his Majesty, my L. Lieutenant also at the head of them;

2. and that duty was performed by the Protestant army in the Province of *Munster*, the same year in wch by giving the Irish Papists some considerable defeats, the said Papists were reduced to a real necessity of submitting to his Majesty, which yet they but seemingly did. But possibly P. W. was at that time so busie in preparing those *Articles of Peace* which were to fetter his Majesty, that he had not leasure to hear how his Protestant Subjects freely proclaim'd him.

3. It is also undeniably true, that a considerable Body of the Protestants of *Ireland* under the L. Lieutenant, though mingled with the Irish Papists, fought constantly against the Regicides, nay after the said Irish Papists would have been Regicides themselves, at least so far such as conspiring to murther his Majesty *in effigie* at *Waterford*, &c. did amount unto, and never declin'd that Quarrell, till by the infidelity of their Accusers, they were not only disabled to prosecute it, but as several of themselves have confest, were reduc'd at last, even for the preservation of their lives, to keep as strict Guards against the Irish Papists as against *Cromwell*.

4. All which his Grace having found was but too true, he withdrew himself at last out of the Kingdom and permitted those Protestants to withdraw themselves from the Irish: Therefore let any unbyassed person judge whether the Irish Papists or all the Protestants were wholly the Deserters of the Royal Cause; or which of them fought longest against the Regicides: if the insolence and disloyalty of the Irish Papists were such, even when *Cromwell* was at their gates, what would it not have been without that Curb. But I see though

5. *P. W.* remembers what he should not, yet he can forget what he

6. should remember.

In

In the years 1641. and 1642. the Proteſtants in *Ireland* not
ely fought as his Majeſties Subjects, but by his Command
d with his Commiſſion againſt the Iriſh Rebels; in the year
643. a Ceſſation was concluded by his Majeſties Authoritie,
d the Iriſh engaged by Articles; both Engliſh and Iriſh by
uty, to tranſport their Armies to *England* for his Majeſties ſer-
ice. The Engliſh did it, the Iriſh only made a ſhow (till the
Engliſh were gone) of doing of it, and then plotted and at-
mpted the deſtruction of the few Engliſh remaining in *Mun-*
*ſter*, whereby the Lord of *Inchiquin*, who then commanded in
t Province by the Kings Commiſſion; and the Engliſh with
n were neceſſitated to ſtand on their own defence, yet this is
e firſt pretence which the Iriſh Papiſts make, that the Engliſh
roteſtants deſerted the Royal Cauſe. Can even Malice it ſelf
dge, the Proteſtants deſigned the deſerting of the Kings ſervice,
en they ſent their Armie to the King, by which onely they
re capable of diſſerving him: nay ſent it in that very Junc-
re of time, wherein they had as much cauſe to fear the ruine
themſelves and Families, from the often Violations of the Ceſ-
ion by the Iriſh Papiſts, after that Ceſſation was made, as
om their inhumanities before. But yet, when his Majeſties
Service required it, though the anſwering thereof, by tranſport-
g their Armies into *England*, threatned more than a probable
ine to them at home from the Iriſh Papiſts, who then delayed,
d indeed never after would ſend an Army to the King into
*England*; yet the Proteſtants did not ſo much as heſitate, but
arfully expoſed themſelves to the danger, to pay the duty,
d receive the honour of their obedience.

The ſame Infidelity and Treachery which *Munſter*, and the
rts more remote firſt experienced, the L. Lieutenant and the
roteſtants with him at *Dublin* at laſt taſted: and his Grace was
reby compelled in the year 1647. (with his Majeſties per-
ſion, if not Order) to reſign *Dublin* and all the adjoyning
rriſons into hands of the Parliament, which is the ſecond pre-
ſion for this ſlander.

On theſe occaſions the Engliſh Proteſtants of *Ireland* (not by
hoyce but Neceſſity, (and a neceſſity onely created by the

Nov

Iriſh Papiſts themſelves) not by the Proteſtants own private acts, but the neceſſitated Acts of thoſe that were ſet over them by his Majeſties authority) came into the Stream, with the violence whereof they confeſs themſelves afterwards hurried into ſuch miſcarriages as made their hearts ake; yet (they hope) leſs criminal than thoſe in the Iriſh Rebellion, or to any degree of Apoſtacy, which deſerves the ſcandal that P. W. layes on them, of wholly deſerting the Royal Cauſe.

1. For 1. Notwithſtanding the violent endeavours of both Papiſts and Anabaptiſts, not many of the Proteſtants of *Ireland* have declined the Church of *England*, in her greateſt Tryals; whoſe principles are not only moſt conſonant to Truth, but alſo moſt uſefull and dutifull to the Royal Cauſe: and for that reaſon were oppoſed moſt by the two Extremes. So that Old Proteſtants in the Anabaptiſts Dialect, was the ſame with Royaliſt, and by them the Proteſtants of *Ireland* were dealt with accordingly. And 2. as the principles, ſo the practiſes of the Proteſtants vindicate their loyalty. 1. They ſubmitted this Kingdom to his Majeſty; not as *England* and *Scotland*, by the concurrence of the General and General Officers, but without them, nay againſt them. 2. Though they ſaw the difficulty of that attempt, and foreſaw the hazard from Anabaptiſts (who then in chief commanded the Army in *Ireland*) if they ſucceeded not; and from Iriſh Papiſt pretenders (whoſe neceſſities had driven them to ſerve themſelves by his Majeſty in *Flanders*) if they ſucceeded; yet were they early (if not the firſt) and free without Articling in the duty of their Submiſſions. And leaſt P. W. who ſayes many things that are not true, ſhonld deny this, which is ſo ſignally true, I will cite the undenyable Teſtimony of his Sacred Majeſty himſelf, which follows in theſe words in the 2. page of his Majeſties gracious Declaration for the Settlement of *Ireland*: *We acknowledge that our good Subjects of the Kingdom of* Ireland *have born a very good part in procuring this happineſs, that they were EARLY in their dutifull Addreſſes to Us, and made the ſame profeſſions of a reſolution to return to their Duty and Obedience to Us, during the time of Our being beyond the Seas, which they have ſince ſo EMINENTLY made good and put in practiſe.*

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Here is not only a profeſſion of duty, but a making of it good, and putting it in practiſe. Here is not only an early owning of His Majeſties Authority, but an owning it when he was deveſted from the actual exerciſe of it, and that too (as to *Ireland*) by the *Iriſh Papiſts*. And this is alſo the firſt fruits of the Proteſtants having recovered the power of *Ireland*, and that with no leſs hazard than loyalty.

3. To make the Diſcrimination yet clearer: The Iriſh Papiſts at firſt murther'd and fought againſt his Majeſties good Subjects, to take from him his Crown. The Proteſtants of *Ireland* fought againſt his Enemies to reſtore him to it. The Papiſts of *Ireland* were *ſeemingly good Subjects*, but to become more dangerous Rebels. But the Proteſtants of *Ireland* if ſeemingly Rebels, were ſuch, but to become more uſeful Subjects. The laſt action of the Iriſh Papiſts, when they had the power, was to expell His Majeſties Authority, with circumſtances as wicked as the very ſin; but the firſt action of the Engliſh Proteſtants, when they were in power, was to reſtore His Majeſties Authority, with circumſtances almoſt as dutifull as the Action it ſelf.

Laſtly, Not to hold a candle longer to the Sun, I will but inſtance one other experiment, and againſt an experiment there is no arguing; and the inſtance of this experiment is even in the very caſe now controverted, and in which alſo my L. Duke of *Ormond* himſelf was the Judge. In the year 1650. when came in Queſtion, which were the worſt, the Iriſh Papiſts, or the ſeduced Proteſtants. He permitted all thoſe worthy Proteſtants which till then had ſerved under him, to come off to the reſt of the Proteſtants, though then headed by *Ireton* himſelf; eſteeming them ſafer with that real Regicide ſo accompanied, than with thoſe *pretended Antiregicides, ſo principled*. Certainly he eſteems thoſe leſs ill to whom he ſends his Friends, than from whom he ſends them. If ſo wiſe and ſo faithfull a Servant to his Majeſty, as the L. Lieutenant is, had had any hope that the Iriſh Papiſts, would ever have return'd to their Loyalty, doubtleſs he would never have ſent away from them, ſo many powerful helpers of it, and friends unto it: and if his Grace had not

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Nov

had more than hopes that the Engliſh Proteſtants would have return'd to their obedience as ſoon as they had got the power of doing it, he would never have ſent his friends unto them. The Wiſdom of his Grace's foreſight has been happily juſtified in the Reſult. For all the Proteſtants which then came off, were eminently inſtrumental and concurring in the duty of accompliſhing that bleſſed Event. I dare as truly as confidently ſay, the moſt of the Proteſtants of *Ireland* only ſerved under the Uſurpers, but to bring the Iriſh Papiſts to thoſe terms which without the force of Engliſh ſwords they would never have been brought unto. The ancient and modern often breaches of faith which the Iriſh Papiſts were guilty of, made it too evident to many of the Proteſtants, that nothing could bind them but *ſteel*, and *iron*. The truth of both theſe poſitions is clearly read in that iſſue which the providence of God has effected. However the once ſeduced Proteſtants of *Ireland* are willing to take ſhame to themſelves, and give glory to God, in confeſſing their Guilt ſuch, (though not by cauſing, yet by complying with the late Uſurpation, though to a good end) that they readily acknowledg they owe their Lives and Eſtates wholly to His Majeſties Grace and indulgence; and will be more joyful to employ both in the honor and duty of his ſervice, than now they are in having received both from his mercy and goodneſs. For 'tis fitter to diſcharge obligations, than to contract them. The lively ſenſe the once ſeduced Proteſtants of *Ireland* have of their failings, and of His Majeſties Clemency, ſo juſtly humbles them, that they can take no pleaſure to recriminate others, farther than by ſhewing the Injuſtice of P. W's. compariſons; which they are more troubled he gave them a riſe to do, than after the riſe was given they were troubled to find out what fully has done it. But in regard the Iriſh Papiſts in all their Diſcourſes, as well as their papers, pretend to the *defence of His Majeſties Right*; it ſeems even neceſſary, by way of anſwer to the other branch of this propoſition, to rub up their memories. 1. That in 1641 the Iriſh Papiſts unprovoak'd (1) *rebelled*, (2) *robbed* the Proteſtants of more perſonal eſtate, than

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the

Fee-ſimple of all the forfeited Lands in Ireland is worth;
) in a few Months *murthered* about two hundred thouſand in-
ocents; (4) with a ſin next to Blaſphemy, as now they pretend
is Majeſties *defenſe*, ſo then they pretended his *Authority*. The
*retending* whereof having been ſo horrid a ſin, (for it was no
ſs than to have intitled his then Sacred Majeſty to all their un-
rallel'd crimes, nay to have made him the Author of them) I
ink it a duty to the memory of that Glorious *MARTYR*,
preſent the Reader in this place with what will clearly e-
nce their malice therein to be as great, as his then Majeſties
nocence; and nothing can better illuſtrate the vaſtneſſe of
*This*, but by proving 'tis a parallel to *That*. I could inſtance
any ſignal and clear evidences of this *Truth*, beſides that
emorable one which follows: But ſince I have in moſt part of
y Anſwer made uſe of their own Writings, and prints to make
t their guilt: in this very particular I will purſue that me-
od, and only cite the preamble of their own Remonſtrance,
elivered by the Lord Viſcount *Gormanſton*, Sir *Lucas Dillon*,
nd Sir *Robert Talbot* Baronet, to His Majeſties Commiſſi-
ners at the Town of *Trim* in the County of *Meath*, on the
. of *March* 1642. In which Remonſtrance of Grievances
(for ſo they call it) after they have taken notice that his Ma-
ſty had authorized Commiſſioners to hear what they ſhould
y, or propound, theſe very words follow, *viz. Which your*
*Majeſties gracious and Princely Favour we find to be accompa-*
*ied with theſe words, viz. Albeit we do extremely deteſt the*
*alious Rebellion which the Recuſants of* Ireland *have, without*
*round or colour, raiſed againſt us, Our Crown and Dignity.*
Words which deſerve to be written with a *Beam of the Sun*,
s eternal monuments of his *Majeſties Juſtice*, and their guilt;
or were they ſpoken in a corner, but ſpoken under the Great
eal, and even in that Commiſſion which thoſe Falſe-accuſers
ere to ſee and hear read, and by thoſe expreſſions they
ere ſufficiently provoked to have pleaded that Authority
ey ſo falſely pretended, had they had the leaſt ſhadow for
at black calumny. In theſe Royal expreſſions alſo (if at
eaſt the Iriſh Papiſts have the modeſty (I bate them the Ju-



ſtice

ſtice) to acknowledge the King was a fitter Judge of their Crimes, then they themſelves were) the actings of the chief Governors of *Ireland*, when that horrid Rebellion brake out, are fully vindicated: for the ſaid Iriſh were ſo far from being provoked unto it by thoſe, that no leſs a Teſtimony than the word of that great, juſt and wiſe Prince proves, they had no ground, nay not ſo much as a colour for it.

2. In the year 1646. and after a peace concluded with them, they attempted, by a Treachery not to be parallel'd by any but themſelves, to cut off the Lord Lieutenant and Army with him, who marched out of *Dublin* on ſecurity and confidence of that peace.

3. The ſame year, the *Council and Congregation of the confederate Catholicks of Ireland*, obliged their General *Preſton* by a ſolemn Oath, in theſe very words, *viz. To exerciſe all acts of Hoſtility againſt the L. Marqueſs of Ormond* by name, *and his party; and to help, adviſe with counſel, and aſſiſt in that ſervice the L. General of* Ulſter *employed in the ſame expedition.*

This Oath is a fruitful *Theme* to declaim upon, but I will limit my obſervations upon it, only to theſe following particulars. 1. Leaſt any ſhould doubt they are his Majeſties Subjects; leaſt any of themſelves ſhould repent the ſin of not having been ſuch, they ſwear (that they may raiſe their crimes above pardon) to exerciſe *all acts of Hoſtility againſt his Majeſty*, in the perſon of that noble Lord who had then, as now, the high honour to repreſent him; if *killing* be an act of *Hoſtility*, they in this Oath ſwear to kill him; if this be not actual Regicide, I am ſure 'tis not their fault that it is not. This horrid Oath takes off all diſguiſes, and makes their ſin as viſible as great. And if ſuch a Crime be capable of acceſſion, it did contract it by the ſame perſons engaging privately, about the ſame time, (as I have been aſſured by an undeniable Teſtimony) That he would *ſerve the King*, which he afterwards endeavour'd to excuſe only by ſaying, *His Army was not Nuntio-proof*. By which it appears indiſputably whether the Iriſh Papiſts are Subject to the *King*, or to the *Pope*.

(2) In-

(2) Instead of repenting and making amends for the late ...lared peace in the year 1646, they swear to *destroy* him, with ...om they had made it.

(3) This Oath reduc'd the taker of it to a sad Dilemma, ei...r to Rebellion or perjury.

(4) This Oath evidences that nothing is so powerful with ... Irish Papists, as to *destroy his Majesties* Government; since ...uniting of the old Irish Papists and the old English Papists, ...ich the Pope himself could not effect: the dethroning of ... Sacred Majesty has accomplish'd. They that could never ...ee in any thing else, agree in this, and it is made the very ...d of their iniquity. ✗ I will say no more on this subject, but ✗ ☞ ... *Herod* and *Pilate* could be friends, when it was to crucify ...ist.

... In the year 1647. from *Kilkenny Jan.* 18. the Popish ...ds Spiritual and Temporal, and Commons of the *confede...te Catholicks of Ireland* employ Commissioners to *Rome*, *...nce* and *Spain*, to invite a forreign power into *Ireland*, ...ticularly to *Rome* their titular Bishop of *Ferns* and *Nicholas ...aket* Esq; (who was Knighted by the Pope for his good ser...s therein, and is now one of the confident Advocates for the Irish Papists as *defenders of his Majesties Rights*, and against the Protestants of *Ireland* as *deserters of the Royal cause*) these, ...y were authorised to declare, *viz. That they raised arms ... the freedom of the Catholick Religion*; which are their own ... words in the third Article of those their Instructions.

... their Remonstrance in the beginning of the Rebellion, ...tever they said necessitated some few discontents to take up ..., then they took off the vail, and positively said, *That ... raised arms for the freedom of the Catholick Religion.* ...tainly if ever they may be believed to speak true, it is when ... speak to the POPE; and if ever any thing may be be...ed to be the voice of all the Irish Papists, it is when the ...ish Lords Spiritual and Temporal and Commons of the ...nfederate Catholicks speak in one Assembly. What is ...ant by the *Freedom of the Catholick Religion* has been pra...ically expounded by the professours of it in *Ireland*; not on-

ly affirmatively, that those which are of it, should enjoy the publick and undisturbed exercise thereof themselves; but Negatively, to be an exclusion of the publick, if not private, exercise of the true Religion. Many instances I could present the Reader of this, but I shall only set down two: The 1. is *Dean York* a reverend Minister of Gods word, during his residence at *Gallway*, was not allowed to pay the last duties of Christian burial to those Protestants which died in that Town; but was forced to bury them, nay his own children, privately in his Garden. The 2. is, That my L. Duke of *Ormond*, though owned by the Irish papists to be the Kings L. Lieutenant and consequently representing his Sacred Majesties person, was still denied the use of so much as one Church or Chappel, wherever the said Papists had the power; nay one of the Generals of the Irish PAPISTS, now living, told my L. Lieutenant at *Kilkenny*, That if the King in person came into *Ireland*, he should not be allowed by them One Church to celebrate his Devotions in: to whom his Grace made a return, proportionate to the disloyalty of that Declaration, and part of that return being prophetical, and since fulfilled, I shall here insert the words, *viz. I hope to live to see all of that mind to be without one Church in* Ireland *to say Mass in*. By these two instances it is evident, That the direct meaning of those words, *The Freedom of the Catholick Religion*, is no other than the total banishing out of this Kingdom the exercise of the Religion established in it, by truth it self, and by the good and wholsom Laws of the Land.

5. In another part of the third Article of the said Instruction, these very words are inserted, *viz. The confederate Catholicks do intend that you let his Holyness know, their resolution to insist upon such Concessions and Agreements in matters of Religion, and for the security thereof as his Holiness shall approve of, and be satisfied with.*

This palpably declareth, that the Papists of *Ireland* being Subjects, or Rebels, depends wholly upon the Popes pleasure: For let his Majesty grant them what he will, yet his pretended Holiness's approbation must be the rule by which only

only they will be bound. And this is made moſt evident by the words of the ninth Article in the ſaid Inſtruction, which follow in theſe words, *viz. In caſe his Holineſs will not be pleaſed to deſcend to ſuch Conditions, as might be granted in matters of Religion, then you are to ſollicit for conſiderable aids, whereby to maintain a war, and to aſcertain and ſecure the ſame, &c.* And ſcon after in the ſame ninth Article, theſe words follow; *viz. You are to make application to his Holineſs for his being Protector of this Kingdom; and by ſpecial inſtance to endeavour his acceptance thereof, &c.*

*Still the Pope is there King*; and that he may be ſo almoſt in name as well as in power, they ſollicit him by ſpecial inſtance to accept that Title, under which he might act that power: ſo that it is not the *Confederate Catholicks* fault, if a *PROTECTOR* were not in *Ireland*, before the Sectaries had ſet up one in *England*. Nay their Commiſſioners then ſent to *France* and *Spain*, were required in caſe of the *Popes refuſal* of being their Protector, to offer it to either of thoſe Kings, nay to any *Popiſh Prince*, from whom (to uſe their own words) they might have moſt conſiderable aids. In effect, they are willing any one ſhould govern them, but he who only had the Right to do it. But yet as becomes obedient Sons of the Church of *Rome*, the Pope has the advantage of the preemption.

It appears the Iriſh Papiſts hang, as their faith in God, ſo their Loyalty to their Prince, on the Popes ſleeve; and certainly it is not probable that thoſe ſhould defend his Majeſties Right, over whom (1) a forreign Prince, (2) ſuch a forreign Prince as conſiders His Majeſty as an Heretick, and conſequently an Enemy, hath full power; and (3) That power on the ſtrongeſt account, even that of Conſcience of Religion.

In the year 1648. another peace was concluded with the Iriſh Papiſts, but after that, they *diſowned, diſobeyed, oppoſed, conſpired to murther*, excommunicated, and baniſhed His *Majeſties Viceroy*, as appears by the former inſtances.

In ſum, when the power of *Ireland* was in the hands of

the *Irish Papists*, they design'd and endeavour'd to betray it to Forreigners: But when in the hands of the *Protestants* of *Ireland*, they absolutely, and without antecedent conditions, submitted it and themselves to His Sacred Majesty.

As to their fighting against the Regicides.

I answer, 1. Vitious extremes are not only opposite to virtue, but also one to the other; *Papists* and *Sectaries* oppose each other, and both the Protestants.

2. The Spaniard and the Dutch fought against the Regicides, yet neither of them in the day of tryal, proved themselves friends to his Majesties Rights.

3. 'Tis the Cause, not the suffering only, which makes the Martyr; 'tis not the fighting, but the ground and end of the fighting, which proves which is the good Subject, and of that, let even *P. W.* judge by the former instances.

The last argument pretends to commutative Justice, and is usher'd in by a comparison and preoccupation.

The former thrice pressed way of comparison, is yet propounded here again, but with less injustice here, than before; the comparison before was between Papists and Protestants, here between Papists and Presbyterians, Anabaptists, Quakers, Fifth Monarchy men, Independents.

To which I shall only say, Whatever tenents opposit to Regal power may be found among any Sectaries, are, if not learn'd from, I am sure taught by the Romish Schools. Papists and Sectaries like *Sampsons* Foxes, are tyed by their tails, though their heads be divided; their way may seem contrary, but they all tend to the same end, the ruine of the Corn-field.

As P. W. ushers in his Arguments on one side with a comparison: so on the other with a preoccupation, relating to the power of those which he calls Adversaries, and declareth it *to be no greater than His Majesty is pleased to make it.*

To the truth of this Declaration the Protestants of *Ireland* freely consent; professing to the World, that though their Army

Army is ſuch, as ſufficed to ſubdue the Iriſh Rebels when univerſally conſederated throughout the Kingdom, and ſupplyed by Foreigners with Money, Armes and Ammunition, and ſtrengthened with no leſſe than the Popes Bleſsing and Nuntio: yet their power conſiſts not in Armes or Armies, Fortifications or Men; but in Loyalty and Obedience to his Sacred Majeſties Commiſsion and Authority; and is conſequently, as P. W. ſayes, *no greater than his Majeſty is pleaſed to make it.* And ſince this is the true ſtate of the Proteſtant, both Principle and Intereſt, As in truth it is, even their Adverſary being their Judge, 'tis likely therefore that P. W. declares they are his Adverſaries, (for I believe his Friends are other gueſs men) But doubtleſs thoſe are fitteſt to be truſted with Power, who are no ſtronger by it, even by their Enemies acknowledgements, than He which gives it, is willing to make it; than thoſe who never had power, but what they forc'd from his Majeſty; and who never employ'd that Power (the whole ſtream of their own actions being their Judges) but againſt that Sacred Majeſty from whom they wreſted it.

The Arguments following plead Juſtice, and that Juſtice grounded on the Articles of 1648. and judged by the ſad conſequences threatned on the breach thereof, whether we regard men or God.

Though concerning the Arrticles of 1648. enough hath been inſtanced already, yet to leave P. W. without occaſion of Cavil, it will not be unfit to adde ſomewhat more here.

1. The Contents of thoſe Articles are in themſelves unwarrantable, except in Caſe of Neceſſitie which hath no Law.

2. The Condition of thoſe Articles whereon they were principally, if not onely founded, hath been often and intirely violated by the Iriſh Papiſts.

The Contents of thoſe Articles are unwarrantable, unleſs in Caſe of Neceſſity, becauſe they are contrary to an higher Ob-

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ligation, according to the Rule both of publick and private Justice.

1. His Majesty at his Coronation, binds himself to God, to govern these Kingdoms according to their respective Laws; and let P. W. himself consider, how agreeable it is to Law or publick Justice, that the Militia, Treasury, an Army of fifteen thousand Foot, two thousand five hundred Horse, of Irish Papists, and even in effect the Legislative power it self, should be in the hands of twelve men to be chosen by Irish Papists; or that there should be no alteration in *England* of what they in *Ireland* should think fit to transmit to his Majesty for the settlement of that Kingdom; or even that the Irish Rebels should be pardoned without the consent of Parliament, when his Majesty in Parliament the seventeenth year of his Reign, adjudged such pardon before Conviction to be null and void; hereby even when they treated with his Majesty concerning the Affairs of this Kingdom, assuming the Legislative authority of it, by repealing the Statute made the 10. of *Henry* the VII. (commonly called *Poynings Law*) and the explanatory Law thereof, in 3. & 4. of *Philip* and *Mary*.

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And though hitherto they chiefly pleaded before his Sacred Majesty in Council, but for so much benefit of the Articles of peace in 1648. as would restore them to their forfeited Estates: yet if they had prevailed therein, upon the score of that plea, it must in consequence have adjudged for them the benefit of all the other Articles as a Right. For if any of those Articles are due to them by an Obligation of Justice, all are then due to them by the same Obligation; and since, as appears by his Majesties Gracious Declaration in Council, of the 30. of *November* 1660. that they have no right to any of their forfeited Estates, nor any title but what his Majesties mercy and bounty hath vouchsafed to diverse of them; it thence follows, That his Majesty in Council has adjudged, They have no right to those Articles. For as an adjudication of his Sacred Majesty of their Title to any one of the said Articles, had entitled them to All: so an adjudication of his Majesty in Council, That they had not a right to that One they pleaded for, has adjudg'd them to have no right to any.

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2. Was not his late Majesty of glorious memory before those Articles; (1) preingaged to the Adventurers for many of the forfeited Lands in *Ireland*; (2) in the strictest form of Ingagement, even by an Ingagement in Parliament; (3.) on the account of strictest Justice, even by way of sale; (4) on the best account of sale, the end thereof being to reduce the Irish Rebels: therefore might not these Arguments which P. W. urgeth in this instance against the breach of publick Faith, be at least more applyable to this Engagement of his late Majesty, to his now Majesties Declaration at *Breda*, and his Gracious Declaration of the 30. of *November* 1660. which were all Acts of Choyce, Premeditation and Freedom: than to those Articles of 1648. which was an Act of Necessity and Rebellious force. The Casuists and Schoolmen will easily resolve P. W. that the later and lesser Obligation, ought to give place to the elder and greater. But if P. W. object, That if his Majesty were under an Obligation preceding and opposite to theirs, why did he enter into an Obligation unto them? To that I answer, 1. That then it was not *Res integra*; for his Majesties Rebellious Subjects, even some of the Adventurers themselves had super-induc'd a necessity upon his Majesty, which as he could not foresee when he made his first Contract: so by all the tyes of natural preservation, he was bound to take away, when they were brought upon him; and it could not be a breach of Faith in the King to them, who made it (as things then stood) impossible to perform it. 2. Though Necessity be an unhappy plea, yet when 'tis a true, it is an allowable one. 3. That very Necessity which constrain'd his Majesty to those Articles, had they been observed by those with whom they were made, would have invited all honest Englishmen to have cheerfully waited, till by the expected fruits and effects of that Peace, his Majesty might have been enabled to have satisfied them; nay they would rather have lost their money, than his Majesty should have broken his Faith with them, that had kept it with him, and would have been so serviceable to him; besides his Majesty might have been so soon reseated in his Throne, that the debts of the Crown would have been so small, and his Subjects ability and affections so great, that he might

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might and would eaſily have ſatisfied the Adventurers deſires, without forfeited Land in Ireland, even by their own conſent. But the breach on the Iriſh Papiſts ſide, has occaſion'd ſo long and chargeable a War, that their forfeitures, together with the vaſt ſums ſent out of England into Ireland, and raiſed in Ireland it ſelf, are ſcarce able to defray that expence, which their own violation of Faith has engaged the Crown in: ſo that it is but juſt, that the Bear-skin (as far as it will go) ſhould contribute to pay for the healing of thoſe Wounds, which the Bear it ſelf had given. His Sacred Majeſty in the 3. page of his Declaration, ſpeaking upon theſe Articles, uſes theſe very words, *viz. When they who wickedly uſurped the Authority in this Kingdom, had erected that odious Court, for the taking away the life of Our dear Father; no body can wonder that we were deſirous, though upon* DIFFICULT CONDITIONS, *to get ſuch an united power of Our own Subjects, as might have been able, with Gods bleſſing, to have prevented that infamous and horrible Parricide.*

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In theſe clear and Royal expreſsions the World may ſee what was the only incentive to his Majeſty, for his granting of that Peace, even no leſs than the *preventing of the Murther of his bleſſed Father*, and the bloody conſequences of it: And therefore if That were the hopefull effect of thoſe Conceſsions, had they been obſerved on the Iriſh ſide; may not we (without too much ſtraining) inferr, that the breach on their ſide, contributed to, if not acted that unparallel'd Crime. To commit the Sin, and not to prevent the Sin, when men have the preventative power of it, are very near ally'd, if not the ſame Crimes.

I ſhall alſo here again obſerve, that what P. W. calls *Freely putting themſelves and their power into my L. Lieutenants hands*; his Sacred Majeſty juſtly marks with theſe obſervable expreſsions, [*upon difficult Conditions*;] may I not therefore from thence alſo well infer, That P. W's. Clients do nothing ſo freely as when they put difficult Conditions on his Majeſty.

Though I have ſaid and prov'd by undeniable evidences, That the Iriſh Papiſts have violated and broken the Articles they extorted in 1648. yet becauſe *P. W's.* Tenents obliges him